

THE SHAKER.

OFFICIAL MONTHLY.—PUBLISHED BY THE UNITED SOCIETIES.

"Go preach the kingdom of God!" The testimony of eternal truth.

VOL. VII.

{ G. A. LOMAS, EDITOR,
Shakers, N. Y. }

NOVEMBER, 1877.

{ N. A. BRIGGS, PUBLISHER,
Shaker Village, N. H. }

No. 11.

WE REAP WHAT WE SOW.

For pleasure or pain, for weal or for woe,
'Tis the law of our being—we reap what we
sow;
We may try to evade them—may do what we
will—
But our acts, like our shadows, will follow us
still.

The world is a wonderful chemist, be sure,
And detects in a moment the base or the
pure;
We may boast of our claims to genius or
birth,
But the world takes a man for just what he's
worth.

We start in the race for fortune or fame,
And then when we fail the world bears the
blame;
But nine times in ten 'tis plain to be seen,
There's a "screw somewhere" loose in the
human machine.

Are you wearied and worn in this hard, earth-
ly strife?
Do you yearn for affection to sweeten your
life?
Remember this great truth has often been
proved,
We must make ourselves loveable would we
be loved.

Though life may appear as a desolate track,
Yet the bread that we cast on the waters comes
back;
This law was enacted by Heaven above,
That like attracts like and love begets love.

We are proud of our mansions of mortar and
stone,
In its gardens are flowers from every zone:
But the beautiful graces that blossom within,
Grow shriveled and die in the *Upas* of sin.

We make ourselves heroes and martyrs for
gold,
Till health becomes broken and youth be-
comes old;
Ah! did we the same for the beautiful love,
Our lives might be music for angels above.

We reap what we sow—Oh, wonderful truth!
A truth hard to learn in the day of our youth;
But at last it shines out as "hand on the
wall,"
For the world has its *debt* and *credit* for all.

TWO SIDES OF LIFE.

MARTHA J. ANDERSON.

Life has two sides; one is sunny, the
other shady. Many persons, from mo-
rooseness of disposition, or a wrong habit
of thinking, dwell more or less within
the shadows, and incline to see every-
thing in a gloomy aspect. To such,
the clearest sky is portentous of a near-
ing storm; the calmest sea has folded
billows; the serenest atmosphere envel-
ops a tempest; and the fairest morn is
surely gathering mists of frowning
clouds. Their brows are dark with
sullen thoughts of evil that may come.
Few are the pleasant words they speak,
till the voice grows harsh, like some
discordant instrument, and the whole
being seems out of tune with the sweet-
flowing harmonies of the material and
spiritual universe.

On the other side dwell those who

have the sunshine of cheer in their souls.
Dark foreboding shadows flee at their
presence. Although clouds, somber
and dense, lower upon the mountain
tops, they know there is a "silver lin-
ing," and that the glory beyond will
shift the darkest scene. Anon the tem-
pestuous tide of time sweeps by, but ever
leaves a calm sweetly enjoyable. Fierce
winds may mar and blight the perish-
able, yet tranquil the mind reposes
amid the wreck and ruin, while peace
succeeds the war of adverse elements.
Dense mists of gathering vapors may
obscure the mellow light of night's fair
queen, and all the shining hosts that si-
lent tread the ether space; yet still they
gleam, and only hide awhile that we
may better appreciate their glorious
beaming.

This world is full of pleasant things,
if we would only keep on the sunny side.
"Light is sown for the righteous, and
gladness for the upright in heart."
There are pleasant words to speak,
genial smiles to give, kindly looks to
bestow, sweet notes to harmonize, pure
gifts to mingle, loving deeds to perform,
patience to exercise, charities to scatter,
and blessings to gather. Love is the
sun of the soul; let its emanations radi-
ate through heaven and earth, till the
fullness of its blessing shall be realized
by all God's creation.

Notes by the Way. No. 11.

HENRY C. BLINN.

BE GOOD AND DO GOOD.

After a long pilgrimage on the jour-
ney of life, with a favored opportunity
to learn of the ways of man, and an
anxiety corresponding to the privilege,
I am fully persuaded that to "be
good and do good," takes precedence
of all creeds, forms and ceremonies that
may have originated in the mind of
either the passive or rigid devotee of
any religious order. There can be
nothing more potent than the word of
God to Cain: "If thou doest well, shalt
thou not be accepted?" This same ad-
dress may, with all propriety, stand
first on the list of religious obligations
over which we may be asking God's
blessing.

To anticipate a process for goodness,
and to publish its efficacy, is quite dif-
ferent from the discipline which is de-
manded of those who would walk faith-
fully in Christ Jesus. The imaginative
principle in man's mind seems to have

been very prolific from the beginning.
The sacred historian says: "Only this
have I found, that God made man
right, and he hath entangled himself
with an infinity of questions." And
we are further informed there was a
time when all these imaginations of the
mind were from an evil source. Hence
the necessity of a flood; but the grad-
ual development of the human family
in the scale of moral and religious ob-
ligations, warrants us in believing that
the principle of goodness now stands in
the ascendancy.

Perhaps the mind in this age may be
more prolific, and the imagination no
less vivid, but we are learning that the
deeper the interest which is manifested
in God and in his creature man, the
stronger the incentive to "be good and
to do good."

It is a wise provision of a kind pro-
vidence that such is the fact; and to all
who are learners in the school of Christ,
it opens a beautiful avenue for spiritual
progression. How like the prophetic
Zion's army the children of light might
move on, if happily they could all ac-
cept the same revelations of goodness
and of God. But the slow process of
trying the spirits, of analyzing the as-
sumed progressive developments, and
the still slower process of disciplining
the mind into a receptive state, obliges
them to move with measured tread on
to the city of Peace.

Our beloved Elder Frederic W. Evans
would inspire us with a knowledge of
an increasing second cycle, heralded, as
he says, by the voice of thunder, which
shall be to the Shaker order a deeper
and more powerful shaking than has
ever been realized. To this declaration,
every Believer might well say AMEN!
as it awakens an inspiration correspond-
ing so beautifully with the testimony of
those sons and daughters of God who
were the pioneers of this gospel work.

Whatever this voice may be, that is
to usher in a more advanced state of
spiritual life, we feel well assured that
it will establish us more firmly in the
principles of truth, and enable us to do
more good.

It is well that here and there these
witnesses have arisen and testified
against the manifold sins of the world.
Others may arise and testify, for the
better preservation of the church. If
their administration disciplines us to a
more correct use of language, or opens
to us a deeper knowledge of dietetic

laws, or ascends into the spiritual, and
awakens in us a zeal for good works,
well may we recognize the hand of a
special providence in the timely mo-
nition.

Christian Culture. No. 7.

WM. H. BUSSELL.

INDIVIDUALISM.—SOCIALISM.

Nature has done much for man indi-
vidually, but much more for him as a
social being. In the christian economy,
which is neither more nor less than na-
ture carrying her own work on to per-
fection, the individual is always regard-
ed as forming part of a united whole,
but yet a necessary part of the whole,
his individuality being as clearly recog-
nized as that of the link in the chain, or
pillar, beam or brace in the building.

The individual may be complete in
himself as such, but in his union to the
whole by the spirit of divine love, a far
grander and more beautiful effect is pro-
duced than can be when detached from
it. The individual statues and spires
of the Milan cathedral may each claim
the admiration of the beholder; but only
the entire view can charm both heart and
eye. It is this alone that makes the
"thing of beauty a joy forever." It is
just so with beautiful landscapes. The
poet Lamartine, after viewing one of
these, might well exclaim, "If there is
so much to see, to admire and be de-
lighted with in a single little corner of
nature, what will it be when the cur-
tain of worlds shall be raised, and we
shall contemplate forever the admirable
whole?"

In association—christian association
above all—there must be mutual bene-
fits and advantages, or else the associa-
tion is valueless. The character of each
member must be so molded and formed
that every other shall be benefited, and
the whole body become indissolubly
united. This will ultimately be the
state of the christian church; it must
be so measurably in the beginning of
every association assuming that name.
For the individual disciple the Master
has prescribed a rule that admits of no
exceptions—"Deny thyself; take thy
cross and follow me." For the disci-
ples as a whole—"Love one another."
Christian love is the necessary result of
christian self-denial; it flows from its
divine source just as readily and freely
as water from the mountain when the
way is opened for them to irrigate the
meadows of the valley. Mutual con-

cession is not the christian law, for there should be nothing to concede. The right eye is not to be literally plucked out, nor the right hand to be cut off; but all disease, whether physical, mental or moral, must be eradicated, or else the individual himself will suffer from it, and the whole body, in its measure, be affected. This is the sacrifice to be laid on the altar to be utterly consumed by fire; but "every good gift and every perfect gift is from above," and these are to constitute the christian's life. *There can be no concession of right in any christian association, as these are inalienable; no one having any liberty to concede them, nor any one authority to demand or enjoin this concession.* There cannot be a right to what is evil—a vicious propensity, a passionate temper, indolence, self-indulgence, envy, hatred, nor whatever is injurious to the individual nor the community. These are to be abandoned forever by each one, as obstacles to all true association, so that when a union is formed, all may enter upon a fuller enjoyment of their natural rights than any state of isolation can possibly afford.

There have been many attempts at association, for the sake of a better life than ordinary society exhibits; some of them apparently successful for a while, but finally failing, for the sole lack of harmony. This may arise from various causes—from stringent or despotic measures on the part of those who seek a controlling influence, or from the self-indulgent habits of many or the most of those who make up the community. An association of those who are governed by christian love will be permanent, though they may be destitute of wealth in the commencement. This may be soon accumulated, both of the material and intellectual sort. But of what avail are paper constitutions and by-laws where that is wanting? The person who is destitute of it might as well sign his name to them with water; it would be no more effectually null.

It is not meant, of course, that in the formation and earlier years of a christian community everything works with the smoothness that is experienced when ripe habits are fixed; yet the christian edifice will, from its very foundation, be christian, and nothing else, just so long as christian principles form its life. And this is reasonably to be expected; for if a tree, a shrub, a plant, will grow when put into congenial soil, and properly nurtured; if a building when placed upon a solid foundation, and all its parts put together with the necessary care, will stand the requisite number of years, much more will that which is established by the eternal Architect continue permanent, when everything required by him is complied with by those who are the workers upon it. These workers are to be a continuous body, not merely in the original establishment, but for all further improvements. *They may enlarge, strengthen and beautify; whatever can add to its convenience, elegance or splendor, they are at lib-*

erty to furnish; it is to be built up a durable habitation of righteousness; "a house eternal in the heavens."

JOHN'S ANSWER TO WILLIAM'S QUESTION.

TO ALL WHOM IT MAY CONCERN.

"Is the Church of England worth preserving?"—*Mr. Gladstone.*

What is the church? Is it a place
For holy antic and grimace?
A sort of Sabbath opera-bouffe,
Performed beneath a Gothic roof?
Parade, with priest for fagelman?
Burlesque upon the latest plan
Of things the most sublime and serious,
Where mummery, veiling the mysterious,
Yields mumbo-motley as result
Of search for an "aesthetic cult?"
Is this the church you mean? If so,
John's answer's an emphatic "No!"

Is it a stage where bumptious boys
May wrangle over gauds and toys,
Fuming when'er some scrap of flummery
Is stript from their too florid mummery?
May vent on Luther, or on Tait,
Ecclesiastic Billingsgate?
Much like an angry housemaid, chidden
For finery that is forbidden;
Who strikes an attitude as martyr
Because her Sabbath rig's not smarter.
Is this the church you mean? If so,
John's answer is a ready "No!"

Is it a "scene" where cleric pride
May be supremely glorified;
And every petty priestling hope
To play the part of petty pope,
Shining in foolish virgin's eyes
With sacerdotal sanctities;
And gently dazling, now and then,
Some moonney and molluscous men;
Where, gaily decked in stolen plumes,
'Midst pompous rites and fragrant fumes
The emptiest daw may masquerade
Ecclesiastic Fe-Faw-Fum?

Is this poor thing your "church?" If so,
John's answer's an explosive "No!"

Is it a word of life or death?
A sacerdotal shibboleth?
A proud abstraction, vague and vast,
Veiling the tyranny of caste?
A verbal fetish, shaped to rule
The flexile fancy of the fool?
A web of forms, traditions, creeds,
Stretched 'twixt the soul and the soul's needs?
Is church the "priest's preserve?" If so,
John's answer is—"Preserve it? No!"
—*London Punch.*

WHAT IS GOD'S WORD?

HEWITT CHANDLER.

In a late number of THE SHAKER, I noticed an article entitled "God's Word," by Hervey L. Eades, from which I would make a few quotations, and add a few criticisms:

"Notwithstanding the subject of what constitutes God's Word has perplexed the world for ages, and been widely discussed and much befogged by writers, so that agreement has hitherto seemed impossible, still, I think it can be made plain to the common mind. This is the task I have now proposed for myself. It will first be necessary to state what we are to understand by the term God."

The explanation our venerable and learned elder gives may be all clear to him, but to us it is a little foggy. Simple minds can comprehend only simple ideas.

"We understand by the term God in its highest sense to man, Infinite spirit omniscient and omnipresent; then to speak of more than one Infinite God is childish, equal to declaring there is no Infinite God, but being infinite in his presence, as well as his power in all worlds and all places, in all humans and all things, at all times, makes all works his own except that which is changed, obstructed or counteracted by free agents, and for which the free agents are themselves accountable."

If God is infinite in all respects, we cannot see how there can be any exceptions,

"All the anti-christian fuss about a fixed throne, located in space somewhere 'twixt earth, sea and skies,' is pure fiction, chimera, with no rational basis, as such notions destroy the idea of his infinity. This, however, does not conflict with the idea of his kingdom in heaven, where Christ is the visible head, who is still directed and controlled by the operation of the Divine Essence on his higher consciousness, and to whom all must bow, angels or men."

We would ask our teacher where "his kingdom in heaven" is located?

"If the affirmation that 'God cannot possibly be in any evil work' be construed to deny the eternal presence, then the affirmation is at fault, because God is either omnipresent or he is not. If he is not, he is circumscribed. If he is circumscribed, he is finite, and can be measured when infinity disappears. But God is ever present in the cyclone, in the fire that warms, or that which reduces cities to ashes. He is equally in the flint of the winged and quivering arrow of the wild Indians, on its errand of death, as in the heart to condemn or approve, or in that of angels or men on errands of mercy and love."

In following our teacher around the infinite circle, except where he varies from it, we come back to the starting point; and using the term God to express the idea, we say: God is everything, and everything is God; and making the term God and spirit synonymous, we say spirit is everything, and everything is spirit; hence, in using the term God or spirit in this sense, we express only existence.

Now, as we have a recess, let us, as pupils, make a little trip inside this infinite circle. We know there is a force not always visible to our senses, but only as we see its effects on what we call material things. This force is motion, life. We will use the term God to represent this force; and as we go around the circuit, we see all kinds of vegetable, animal and mineral life forming and dissolving again. Then we say, motion is life, life is God, and God is life. By this we convey the idea of what appears to us to be an element, or a part of infinity.

Now, we will imagine a being in personal form, and call him God; and, as our teacher says a throne located "twixt earth, sea and skies is chimera," we will locate his throne above the skies; and attribute to him the right and power to rule all things; and whatever agrees with our notions, we will call God's Word, and think it awful if any one slights this Deity. We can, by using the term God, communicate our meaning to those who understand our ideas; but this being is only efficient to those who have the same fancied notions.

Now, we will combine the principle of goodness and love, and make of them God; not solely incorporated in any particular personality, but acknowledged wherever these are found. We determine goodness by what is beneficial to our being and our fellow-beings; and love, in its highest sense, by the desire to make others happy. This is the God whose voice we hear and can understand, when our venerable fathers and mothers kindly exhort us to love God,

do God's service, etc. This is the God we will worship and pray to—pray that we may learn to live and act in such a way as will best promote the welfare of our being, but not at the expense of others, and that the happiness of all within our compass may be augmented by our efforts.

The term God is most commonly applied to the focus of religious worship, each sect respectively declaring theirs the true and only God. Their God is true to all who are true to him; but the combined testimony of all annuls the term "only."

We should judge, from the story recorded in what is called Sacred Writ, that Moses would have others believe his object of worship—or God, was the creator of all things, and that he was inspired to tell when all was done.

"That it has been his will to impart free agency to man, who may do evil or good at pleasure, does not deny in the least degree the ever-existing Eternal Presence."

All beings are free agents in proportion to their power of action; but none are independent, not even the gods.

The application of the term God to any compound of ideas, is a pun that does for conceited theologians to quarrel over, but lovers of truth have no time to waste.

"The false but popular democratic cry of 'Vox populi vox Dei,' is at variance with the whole genius, tenor, structure, and very existence of Christ's kingdom, which is a theocracy pure and simple, and every iota of democracy that finds lodgment therein only has the tendency to lower its status, and cause it to interblend with the kingdom and communities of the world, and make it both 'common and unclean.' Ours is the antipode of democracy; the one being the government of God, the other of men; the heads of one being appointed by God above them, the heads of the other by men below them."

With highest regards for our veteran elder, but none the less distaste for the sentiment. We cannot discover in what sense the phrase, "The voice of the people is the voice of God," is false. According to our teacher's definition of God, all voices must be God's voice.

In a democratic form of government the heads are appointed by the people for a definite space of time. In a theocratic form of government, the head, or heads, are adopted by the people, with an admitted right to appoint their successors. But of what avail is a theocracy, or its God, when the people fail to recognize it? The real essence of theocracy is a desire to control others by declaring a Deity. *The essence of democracy is a desire to give others equal rights with themselves.*

The qualities of our leaders are much higher appreciated when strongly tinged with the essence of democracy, making them like unto the people they are called to serve; and this element is a counter-balance to aristocracy, to which theocracy is very closely allied.

West Gloucester, Me.

The gamester, if he die a martyr to his profession, is doubly ruined. He adds his soul to every other loss; and by the act of suicide renounces earth to forfeit heaven.

FAITH AND HOPE IN TRIAL.

GEO. W. SMART.

Now, for the heavenborn baptism of faith, I'm praying,
When lifted up from common earthly things.
Assurance blest will come to me; my soul keeps saying—
There's no true light but what the gospel brings.

I seek the blessed meed of faith; inspiring faith in all things,
In fellow man, as well as trust in heaven:
And seeking, find in every human heart some heavenly well-springs
Of truth, and goodness, unto mortals given.

The world's no desert, nor is celestial love denied to all—
The heart of man is not innately vile;
Germs of the pure living light in every mind, await God's call,
As seeds in earth slumbers, till sunbeams smile.

In the rude, rocky waste where thorns and briars are, rich berries grow,
Much wealth of gold you'll find, mid sterile sands—
Rich lustrous pearls lie deeply, where the cold, cruel sea waves flow—
Clouds hide the sun, that shines on other lands.

On eastern plains, where ruined temple walls are mouldering fast
Mid dusts of age, the bright green mosses blend—
On Egypt's arid sands, round old crumbling pillars of the past,
Frail tendrils of the vine, heavenward ascend.

So without worldly promise, and from the soul that seemeth vile,
Out-bursting freshly from the conscious mind,
Unlooked for, radiant with glory, celestial blossoms smile—
Even here, flowerets of Eden, you may find.

Striving for saving faith, spirits bright, come guide and guard me;
And fan to flame the spark divine within;
That I may watch, and wait, and pray, until the end I see,
Standing with God, emancipate from sin.

Guardian spirits hold their examples ever bright before me,
Who gained salvation in the race they ran;
Teach me, ever through trial, faith and purity,
The life of Jesus and our Mother Ann.

Trials will surely come—for hearts have ached, and souls have hungered,
Eyes have wept blood, and brows with thorns been bound—
Prophets, walking through fiery paths, have with the dead been numbered,
For martyrdom, some godly few have found.

Assured that God's love and tender mercy has no ending,
His ear is ever open to my call;
On His all bounteous providence, I'm depending,
Supported by His power I cannot fall.

I shall yet rejoice—will he my slumbering soul awake?
Altho' salvation comes through toil and pain,
Should I but work, and weep, heart of mine but heave and break
Beneath His yoke, my sufferings will be gain!

Knowing my labors will be blest, and mourning crowned with joy;

Sad tears shed now, shall bring me peace and rest;
Our God breaketh down to build again, not to destroy;
Patient labor ever bringeth faith at last.

Heart of mine by trials furrowed, toil sown, watered with soft tears,
Under God's sunshine, shall thy harvest come;
Angels shall come and reap, and lay their burden at God's feet, so end my fears,
Thy will, my Father, and not mine, be done.
Canaan, N. Y.

ST. PAUL'S PERMISSIONS.

RUSSELL HASKELL.

The apostle Paul in some cases advised certain characters to marry, as a protection against gross evils. His advice and permissions were in accordance with the decision of the apostles and elders in Jerusalem, given when a distinction was made between Jewish and Gentile believers; which some years afterwards was abolished; but not till after the destruction of the temple and city of Jerusalem. Soon after that event, many Gentiles, who were determined on having eternal life, gathered in among the Jewish believers, and united with them in following the good Shepherd's voice. As Jesus said, "Other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd."

If the apostle had intimated that living in certain unchristian indulgences which he permitted, would make them heirs of eternal life, he would have corrupted the gospel; but he did no such thing. For he said, "Be not deceived; God is not mocked; for what a man soweth, that shall he also reap. He that soweth to the flesh, shall of his flesh reap corruption: But he that soweth to the spirit, shall of the spirit reap life everlasting." Sowing to the spirit is serving the spirit; bearing the cross, and following Christ in the regeneration; and the end is life and peace everlasting. But lest some should make a mistake, thinking they might at the same time serve the spirit and the flesh, he says, "They are contrary one to the other; so that ye cannot do the things that ye would." That "the carnal mind is enmity against God." Had he stated that the carnal mind is *at* enmity, the sense of the expression would have been obscure; for in that case a reconciliation might possibly take place; but it is enmity itself; and of course never can be reconciled. Yet, to be still more plain, and to put the matter, if possible, beyond all dispute, Paul says, "They that are Christ's have crucified the flesh, with the affections and lusts." His permissions of indulgence for the time being, were not intended for those who had received the faith of the Son of God, which was to walk as he walked. This faith he did not permit them to cast off; but said, "Walk in the spirit, and ye will not fulfill the lusts of the flesh." Nay, they were not intended for those who were looking heaven-

ward, and seeking eternal life. A confirmation of this is not only found by a general and connected view of the apostle's writings on the subject, but also by an amended translation of the first and second verses of Cor. 7. The learned inform us that the word *man* in the second verse is not the same word that is so translated in the first verse; the former signifying man looking upward, and the latter, man looking downward. Therefore the true sense of the original may be expressed as follows: It is good for a *man looking upward*, not to touch a wife. But because of the fornications among you, let every man looking downward, have his own wife, and every woman of like character, her own husband.

"I could not write unto you as unto spiritual." Had he considered them as being christians, those who sowed to the spirit, following him as he followed Christ, he would have found no difficulty in writing to them as unto spiritual; even as unto those who were not in need of being fed with milk. However, those who would give heed to the apostles' counsel and warning, even if of the weaker class, experienced a degree of reformation; being saved from fighting with carnal weapons, from lewdness, from lying, from theft and robbery, or from those debasing, heathenish practices which were contrary to the moral law, which would sink them far below the uncorrupted order of nature. Such were held in a measure of relation to those who were spiritual, and were permitted to unite with them in worship for a season. And all who in an outward sense renounced idolatry, and professed to believe that Jesus was the true Messiah, were, by their heathen neighbors, called christians, whether they were deserving the name or not.

Soon after the days of the apostles, Cerdon and Marcion, who were considered leaders among the people, formed societies that did not admit of marriage. They strove to adhere to original christianity by living a virgin life—a life of true self-denial. The apostle Paul, after showing to his people the way of the cross, and also the opposite, with the results of each, left them to choose for themselves. As if he had said, Will you serve the spirit, and reap life and peace everlasting? or will you serve the flesh, and reap corruption and death? For if ye live after the flesh, ye will die to the spirit. Therefore choose life, I beseech you, by following me, even as I follow Christ.

The profession of christianity, in connection with the life of a worldling, is indeed a great inconsistency. Therefore they who do not forsake the earthly order, ought not, by any means, to call themselves christians. Jesus did not claim them as such, but styled them the children of this world. "All men cannot receive this saying," (that it is not good to marry,) "save them to whom it is given. He that is able to receive it, let him receive it." "Whoever there

be of you that forsakes not all that he hath, he cannot be my disciple." "The children of this world" (not christians,) "marry and are given in marriage:" but christians "neither marry nor are given in marriage, but are the children of God, being the children of the resurrection." Here, the children of this world are put in contrast with the children of the resurrection, who are in reality christians, or followers of Christ.

In the first appearing of the Christ, which was the third dispensation of God's grace, the waters of divine spirituality were only to the loins, as represented in Ezekiel's vision. Accordingly, the weaker class among the Gentile believers, who were not strong enough to swim in these waters, might wade; living a married life under certain restrictions; abstaining from wantonness or the unfruitful works of darkness. But the second appearance of the Christ was to a Gentile nation and in a female Messiah. This was in order. For in all the works of God there is a unity of design, and harmonious relationship, from beginning to end. First the Jews, who were God's covenant people, were chosen to take the lead. Next in the order of his work were the Gentiles, who were destined, in a subordinate capacity, to render assistance to the Jews. First the man, and after that, the woman. And by this spiritual woman, prophetically styled the Queen, the gospel was manifested in all its pristine purity. And the fullness of that redemption which had been wrought in him, could be administered and take effect throughout the body of the faithful; beginning on earth to be completed in eternity, or beginning in eternity with them who had not previously been called. This could not be effected in the first gospel day; because the visible headship was incomplete, existing only in the line of the male.

In the fourth and last flowing of the holy waters, which Ezekiel saw, they had risen to an unfordable river, "waters to swim in." Consequently, in this last dispensation of the gospel, there must be a complete separation between the earthly and spiritual elements, and souls must be borne up, by the holy waters of life, above the control of earthly attractions; so that not even marriage under any restrictions can have place. For the life of Christ in his people is to them the end of the world. And Jesus said, "This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come."

Although none are christians, only those who follow Christ in the regenerating life of the spirit, yet there are others who may be denominated FRIENDS to the christian cause. All who are seeking to honor God by fearing him and doing his will in the earthly or outward order, and who are not as yet called of God, by the operation of his spirit upon their souls, to enter into the strait and narrow path that leads to life eternal; will experience the blessing of

divine providence for their virtuous course, in obeying their highest light, and will not be far from the kingdom of heaven. We, however, believe that the everlasting gospel of Christ, which will finally redeem the soul, not only from all sin, but also from its nature and effects, will, in God's own time, be preached to every human creature either in time or eternity. And every one will yet be convinced by the convicting power of the spirit, that it is the true and saving gospel of Christ's second appearing. And all those who will give heed to its merciful call, by the confession and repentance of every known sin, and by consecrating themselves to the service of God forever, will be secured in his heavenly garner.

Enfield, Conn.

GOD.

[The following beautiful poem is from the Russian Anthology, and was written by the celebrated Derzhavin. This poem is said to have been translated into Japanese, by order of the Emperor, and is hung up, embroidered in gold, in the temple of Jeddō. It has also been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the Imperial Palace at Peking. It is a noble composition, worthy of these honors.]

O thou Eternal one! whose presence bright
All space doth occupy—all motions guide;
Unchang'd through Time's all devastating
flight—

Thou only God! There is no God beside—
Being above all beings! Mighty one!
Whom none can comprehend and none
explore:

Who fillest existence with Thyself alone,
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no
more!

In all its sublime research, Philosophy
May measure out the ocean deep—may
count:

The sands, or the sun's rays—but God, for
Thee

There is no weight nor measure; none can
mount

Up to thy mysteries. Reason's brightest
spark,

Though kindled by thy light, in vain would
try

To trace thy counsels, infinite and dark;
And thought is lost ere thought can soar
so high,

Even like past moments in eternity.

Thou from primeval nothingness didst call
First, chaos; then existence—Lord on
Thee

Eternity had its foundation; all
Sprung forth from Thee—of light, joy,
harmony,

Sole origin—all, all beauty Thine;
Thy word created all, and doth create;
Thy splendor fills all space with rays divine,
Thou art, thou wert, and shalt be glorious!
great!

Life-giving, life-sustaining Potentate!

Thy chains the unmeasur'd universe sur-
round;
Upheld by Thee, by Thee inspired with
breath!

Thou the beginning with the end hast bound,
And beautifully mingled life with death!
As sparks mount upward from the fiery
blaze,

So suns are born, so worlds spring forth
from Thee!

And as the spangles in the sunny rays
Shine round the silver snow, the pagean-
try
Of Heaven's bright army glitters in thy
praise.

A million torches lighted by Thy hand,
Wander unwearied through the blue abyss;

They own Thy power, accomplish Thy com-
mand,

All gay with life, all eloquent with bliss.
What shall we call them? Pile of crystal
light!

A glorious company of golden streams!
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous
beams?

But Thou to these art as the moon to night.

Yes, as a drop of water in the sea;

All this magnificence to Thee is lost!

What are ten thousand worlds compared to
Thee?

And what am I then? Heaven's numbered
host,

Though multiplied by millions and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance; weighed

Against thy greatness—is a cypher brought
Against infinity! What am I, then?—Naught.

Naught!—but the effluence of Thy light
divine,

Pervading worlds, hath reached my bosom,
too;

Yes, in my spirit doth Thy spirit shine.
So shines the sun-beam in a drop of dew.

Naught! but I live, and on hope's pinions
fly

Eager toward Thy presence; for in Thee
I live, I breathe, I dwell; aspiring high,
Even to the throne of Thy divinity;

I am, O God! and surely THOU MUST BE!

Thou art! directing, guiding all, Thou art!
Direct my understanding then to Thee;
Control my spirit, guide my wandering heart
Though but an atom 'midst immensity,
Still I am something fashioned by Thy hand!
I hold a middle rank 'twixt heaven and
earth,

On the last verge of mortal being stand,
Close to realms where angels have their
birth,

Just on the boundaries of the spirit land!

COMMUNICATION FROM THE SPIRIT OF MOTHER ANN LEE.

G. A. LOMAS—My Dear Brother: Spiritual mani-
festations of all sorts and gradations, as Shaker visi-
onists and mediums prophesied many years before
the Rochester rappings, have truly gone forth into ev-
ery nation, city, and hamlet, as witnesses of the im-
mortality of the soul. Accordingly, I find spiritualists
in all portions of the earth, and even the distant isles
of the ocean. Do you not remember Bishop Heber's
hymn, commencing:

"From Greenland's icy mountains."

And then, these lines:

"What though the spicy breezes,
Blow soft o'er Aegean isles;
Though every prospect pleases,
And only man is vile."

Well, I am here on the Isle of Ceylon, the land of
cinnamon gardens, perpetual flowers, eternal summer,
noxious insects and huge, poisonous serpents. How
true that:

"Every pleasure hath its sting,
And every sweet a snare."

I shall hurry away as soon as I accomplish my mis-
sion relative to looking up the records of ancient
Buddhism. Kanda, as every scholar knows, was the
fountain-head of Buddhism 250 B. C.

Since leaving my native land I have met a medium
encircled by three grades of spirit intelligences, the
higher of which were messengers between the world
of spirits, and the diviner realms of celestial life. I
inquired of one of these usually controlling spirits
while entrancing the medium, if he knew Ann Lee in
spirit life?

"I do not personally," was the prompt reply. "She
is far above me."

Can you communicate with her?

"I can probably so do by proxy—that is to say,—as
she is much higher and holier than I am, I can ask one
of my teachers—a heavenly messenger, to bear to and
receive from her a message, if you so desire."

I am anxious to have her answer me a series of
questions.

"It will be best to prepare them in writing. Read
them to me, and I will telegraph them on, by the law
of mediation; and if she is disposed to trust me, I
will bear back to you the responses as best I can."

Thus encouraged, I prepared the following:

TO ANN LEE, founder of that Order of Believers known
as Shakers:

Pardon me for intruding upon one who has so long

summered in the heavenly land of promise. Let me
assure you, however, that my object in propounding
these inquiries is neither curiosity, nor the selfish gain
of knowledge; but, it is rather to possess more of
that "wisdom which cometh down from above," and
which as an apostle said, "is first pure, then peacea-
ble, and full of good fruits and righteousness." In all
sincerity of heart then, permit me to ask:

I. Do you continue to have a deep interest in Millen-
nial Believers—that body of people known as Shakers?

II. Do you still consider that your mission was
heaven-appointed, and that the "Second Coming"—
the Christ spirit—was manifest in and through you?

III. Do you consider that the genius of true Shaker-
ism, as manifest in and taught by you, and by the pil-
lars of the church, contained the principles of progress
and the law of unfolding cycles?

IV. Is there in the higher heavens a Shaker church
triumphant—the New Jerusalem—of which the church
of Believers on earth is but a faint reflection?

V. Are not you, Jesus, John and other divinely in-
spired souls, now Christ-angels—ministering to the
church of Believers on earth—to truth-loving aspira-
tional souls in all lands—and to the more receptive in
the world of spirits?

VI. If truth is its own authority, should not the
teachers and leaders in the Shaker church be govern-
ed more by the spirit of truth—the spirit of a living
inspiration—than the letter of the law, or the customs
of an antiquated past?

VII. Do you from your present position see on
earth an increasing necessity for a governing celibate
order—an order whose solid foundation is purity,
peace and all things in common?

VIII. Are not the present wars, catastrophes, ex-
citements, struggles, and general unrest prophecies
of a future increasing interest in co-operation, com-
munion, and that quickening of the spiritual nature
which must ultimately in a flocking to Zion—a vigorous
ingathering of her veiled souls?

IX. Are you acquainted with that distinguished cel-
ibate of earth, Giordano Bruno, who was martyred in
Rome near the close of the sixteenth century? He
rejoices, I am told, in Pure-love city, and wields great
moral power in the world of spirits.

X. Have you words of cheer and counsel for me to
bear to believers—to those, who, though not having
seen, yet love and honor you as Mother?

The above questions having been read aloud, the
controlling intelligence, putting the medium into a
still deeper trance, said "The chain of sympathy is now
established; and I will report to you what is given to
me."

ANN LEE'S RESPONSES.

"Turning my mind to that land of spiritual dark-
ness, the earth, I respond through mediating messen-
gers to our servant in the field of reform—the one
who calls upon me; and through him, if so desired, to
those who often speak of me, though yet dwelling in
their tabernacle of clay.

"To my dear sisters and brothers upon earth, one
and all;—the love of God, the peace of heaven, the pa-
tience of the saints, and the purity of the angels be
and abide with you, forever.

"I. I continue to feel the deepest interest in Believers,
and trust that the stream of purity which has
flowed thus far may continue to flow in every direction,
till all souls are washed, and every heart is cleansed
in its heavenly waters. Remember, oh, my children,
that purity is the key that unlocks the inner gate of
paradise. The pure in heart see God.

"II. Most conscientiously do I still believe, yea, I
know, that my mission on earth was heaven-conceived
and divinely directed. And further, it was super-
intended, under God, by angels and arch-angels, and
was, among other things, for the purpose of revealing
the Christ-principle in woman, thus establishing the
equality of the sexes. But in this I take no honor to
myself. It is God that worketh in us through his min-
istering angels, to will and to do. Accordingly, I
humbly bowed in submission to the divine decree that
so ordained me to be a vessel, an humble instrument
for the divine manifestation.

"III. The church of Believers on earth, found in
whatever land or clime, has its counterpart in heaven.
And this spiritual church, overshadowed by the
Christ-spirit, and cared for by the messengers of God,
certainly contains the principles of all true spiritual
progress. Much that is called progress on earth is not
true progress. Fire must try it all. Divine truth is
from the heavens, and certain mortals, as well as many
in spirit-life, are vessels through which it is poured.
Therefore, it is with thanksgiving and with praise
that I turn to God, and his holy angels when reflect-
ing upon the principles that I sought, and still seek,
to engraft into you.

"IV. There is a Divine Church—holy assemblies of
brothers and sisters arrayed in white—in heaven, that
the dragon cannot hurt! It is the church of purity and
progress, and from its life-bearing trees, drop leaves
and fruits that tend to the healing of the nations.
Many full of the pride of life; many accounted rich
and great on earth, have, upon entering the world of
spirits, suffered such torments and endured such fiery
judgments, that they earnestly, yet meekly and tear-
fully, cried to God for help, and at once sought the
fold of spiritual love and truth. Oh that the children
of men would confess, repent of, and turn away from
their sins, before summoned to the suffering and dis-
cipline that otherwise await them. God is not to be
mocked, nor just penalties to be escaped. Those that
sow to the flesh reap corruption, while those, and
those only, that sow to the spirit and live the calm,
pure spiritual life, reap life everlasting.

"V. Jesus, and all Christ-angels, are engaged in the
blessed work of mediation and ministrations.

"VI. There is ever a necessity for reform in all un-
clean habits; and for such progressive methods as
shall give newness to, and vitalize the past. The most
useless things on earth are grave-stones; for they
neither grow themselves, nor let the grass grow under
them. Believers, as a body, may well be compared to
a city set upon a hill, a leading purpose of which is to

illumine valley lands below. They are also standard-
bearers; and as such they should step into the spiri-
tual waters in advance of all others, that the healing
waters of life may roll more freely. It is the spirit—
the spirit of truth—that giveth life, while the letter
killeth. Believers, having been baptized of Christ,
and reposing upon the foundation of purity, peace,
and a union of inheritance, their principles must nec-
essarily contain the very essence of progress, and
will admit of both growth and expansion of method.
With the widening of thought, the deepening of wis-
dom, and the expanding of truth-loving souls, relig-
ion, which may be summed up in love—love to God
and humanity—should keep pace. Conserve, then, all
the good that the fathers and mothers gave; but add
ye more good thereto, and thus as the apostle com-
manded—"grow in grace."

"VII. Looking down upon the world to-day, with
its vices; its cloaked contaminations and its polluting
virus poisoning the infantile fountains of society, I
see the greatest necessity for the most rigid chastity—
yea, more, for true celibacy, which is the equivalent
of positive purity. Virgin celibacy is as natural to
the spiritual, as is polygamy to the animal plane of
life. I see pressing requirements for a complete
change in the tide of human nature—a change from
profligacy, indulgence, and deep-seated worldliness,
to the sternest self-denial and virtue. So long as the
marriage-beds of earth are the hot-beds of lust, so
long will prisons frown, nations fight, the earth mourn,
and the ingathering to Zion be stayed. Considering
the weakness of human nature, it cannot rest safely
half way. To taste is to drain the cup—to drain the
cup is to die. Therefore, my words to the world are,
handle not—touch not that which defileth; but prac-
tice chastity in its most godly sense, ye who are of the
world; and ye, oh ye, who have risen into Christ,
practice virgin celibacy not only in deed, but in word
and thought. The difference, between spirits and an-
gels, is that the latter are pure. We have here in our
angel-world of peace a home—a Mothers' as well as a
Fathers' home, where we enjoy all things in common.
And we thus enjoy, because we are unselfish; be-
cause we love one another; because our life is pure,
and because our souls are united together in the spiri-
tual bonds of fellowship and holy affection.

"VIII. There are prophecies almost innumerable
that foretell the coming brotherhood and sisterhood
of humanity. All pure ideals are ultimately attained;
and, by the means of prayer, will-power and work.
From the most primitive conditions of the races to the
present, the growth has been towards this blessed
consummation. Then work ye well; yea, labor dili-
gently, for the time shall come as the fruit of your la-
bors, with the additional labors of heavenly teachers
when humanity shall have no despots, no kings, no
rulers, no cities, no subjects; for it shall have become
one vast community, under the united government of
wisdom and love.

"IX. Yea; I am aware of Bruno's existence; of the
martyrdom he suffered in Rome, and the extensive in-
fluence he exerts in his heavenly home of love.

"X. There are many things that I would like to say
to the inhabitants of earth—and especially to the lov-
ing brothers and sisters who in private and in public
assemblies name my name. Let me admonish them
to perseverance—to patience under trials—to continue
instant in prayer, and to give little heed to familiar
spirits, who while really of the world, stand behind a
screen and delight in much speaking. Though spirits,
their spirit-world is the earth-plane of existence. And
every communication purporting to come from me
that would loosen moral obligation, or lower the
standard of personal purity, is from the adversary.
The beloved apostle well said—believe not every
spirit; but try the spirits.' Permit me to further say,
what has been often said, yet too little heeded by the
world—that freedom is the natural result of virtue,
love and harmony, guided and controlled by wisdom.
All true finite freedom is within the limits of divine
law; and obedience to law must precede the ripening
of the soul. God is infinitely free because infinitely
pure. That which worldly men call freedom, mean-
ing the full exercise of the propensities without re-
straint, is the deepest and most degrading form of
slavery. Such putrid waters drown the soul, and such
teachings drag it to perdition. Envy, jealousy, lust
and kindred passions, are not to be modified and re-
gulated, as some blind teachers have taught; they are
to be extirpated, annihilated! Freedom, based upon
obedience, and practical godliness, with the exercise
of prayer, brings the soul into communion with the
Christ-angels. And these often draw near to you
in your devotions, and shed upon you their sweet
and heavenly influences. The prayed-for increase will
come—the invisible forces of heaven are at work—
there is a leavening power going on in the wide-
spread field of humanity—the darkness is breaking—
and the long, tearful serving shall surely bring golden
sheaves to Zion. And then, the fullness of times hav-
ing come, shall the church, humble in victory, become
the glory of our God. To the families, and all true,
unselfish workers on earth, I say, God bless you—let
your light shine—continue faithful—be forgiving—
love one another with the love that angels know. And,
oh, my children in Zion, think of the depths of a moth-
er's love—listen to her voice of admonition—pray in
your times of labor for the presence of heavenly hosts
sing with the spirit and with the understanding—wor-
ship, in song and speech, in march and dance, with en-
thusiasm. Shake away all vain worldliness, struggle to
conquer the apathy and selfishness of yourselves—

strive to be living stones of crystal whiteness in the temple of God, and fruitful branches upon that vine of which Christ is the root. I know your trials and your tribulations. They are trifling compared to the sufferings and martyrdom of the 144,000 seen in the Revelator's vision. Numbers do not constitute strength. Jesus trod the wine-press alone. Be patient, then;—drink from the fountain that quenched the thirst of prophets and apostles—abide by the law and the testimony—walk humbly, trustingly by the still waters—yea, walk and worship in the beauty of holiness—walk, too, in the ways of simplicity, and keep the faith, till the harvesters, the Christ-angels of the resurrection, put upon your heads crowns of life, into your hands palms of victory, and upon your spiritual bodies robes of purity, preparatory to a glorious and victorious entrance into the blessed and peaceful home of immortality."

Thus ends the message. If true in the past it is equally true in the present, that, "without a vision the people perish." Visions, trances, prophecies, spiritual gifts and seasons of worship are all helps to higher spiritual attainments. I believe this communication in the form of answers to my questions, to have emanated mediately from Ann Lee, the blacksmith's daughter, the Christ-appointed Mother! But the very fact of mediations, and fallible channels, implies modification and non-infallibility. Accordingly all communications and revelations necessarily partake of individual idiosyncracies. The Indian chief said of the interpreter, "His much words no just give my meaning—blow through onion stalk, breath smell onion 'tother end.'" Though the Indian's dialect was rough, and his illustration homely, nevertheless it contained a very practical idea. In conclusion, I have to say that in this matter I sought to be a faithful amanuensis, taking down the sentences as they dropped from the medium's lips. Mother Ann's words to me personally, while piercing as a two-edged sword, were both encouraging and beautiful. She is certainly an exalted and holy angel of love with the Christ-principle of purity. J. M. PREBLES.

Point de Galle, Isle of Ceylon, August 2, 1877.

Epitomic History of the Watervliet Shakers. No. 7.

D. A. BUCKINGHAM.

CONCERNING DRESS: WITH CLOSING REMARKS.

Do people commonly change their costumes of dress with a view of improving upon the past, making the new more convenient, plain and simple? We could hardly judge this to be the case, when viewing their grotesque appearances. Novelty and gorgeous display predominate over consistency—the rich seeking to outshine their neighbors and the poorer classes, by appearing in garbs which none but they can well afford. These changes are, many times, from bad to worse, and of a very extravagant nature.

The Shakers do not consider it wise, nor in any degree profitable, for them to compete with the general world in this. They have no desire to make that gaudy appearance, nor outward adornment of their persons, that many people seem to have. We choose to be clad decently, comfortably, in a manner consistent with reason and good economy. Uniformity of appearance in all things, is what is aimed at. None rich, and none poor; all fare and share alike, consistent with needs and circumstances. The world of mankind everywhere needs more of this leveling system, to bring it right,—greater equality in all things needful, that the many, as well as the few, may enjoy life.

Man, in cultivating the soil economically, has recourse to the leveling process, taking from the hills to raise the valleys, and both thereby become improved. So, also, in the construction of railroads, canals, and other important improvements for the country's good, it is found necessary to cut through or

under mountains, and in some way to cause the high lands to aid in the accomplishment of a level.

Why not then, the wealthy, in like manner, assist the needy, raise the destitute and degraded out of their sloughs of woe; and thereby lessen the evils that now exist in society? Cause the naked to be clothed, the hungry to be fed, the homeless to be cared for, and the sick and infirm to feel the sympathy of generous hands. If the people of this enlightened country and christian age are not prepared to adopt the apostolic mode of living—community of interests,—holding all things in common—let them approximate thereunto as near as practicable.

We, as Shakers, are enjoying, in a good measure, the benefits of the leveling system of living; not yet attained to its fullness, but are progressing. We would be glad to see thousands and tens of thousands engaged in the good cause, and thus bring on the earth "peace and good will."

When the Shakers have adopted any particular fashion of dress, and have arrived at some suitable uniformity, they do not like to depart from that uniformity. Nevertheless, when we have become convinced that a change is necessary, and that we should be benefited by making it, and such change has the general approbation of the members of our community, we then move cordially into it; not for display of outward appearance, but for comfort and profit, all the members participating.

In the first establishment of the Shaker institution, they then adopted the same kind of dress made use of by the common people, and have constantly adhered to the same, with some trifling deviations, until of late years. We are now passing through a change, both in the color of our garments and the manner of cutting and making them. Consequently, we do not appear at present so uniformly clad; but eventually shall become more so. We are not so superstitious in our notions, nor set in our views, that we cannot alter when we have become sensible that such change will affect us for good. Progression is one of the prominent points of our religious faith, and we endeavor to make it manifest in things spiritual and temporal.

In some things of a business nature, we have been too anxious to move ahead, and have suffered loss by so doing. Some societies have entered into the factory business, without very profitable results. The banking business, so far as it was engaged in, proved a failure. Flouring mills, on any considerable scale, instead of finding them adapted to our conditions, have generally proved the reverse. It seems not proper for Believers to be over-anxious about the things of this life—"laying up treasures on earth"—to the detriment of their spiritual travel; but to let each have its proper bearing, "seeking first of all the kingdom of heaven." This has been the counsel of our worthy

predecessors, and we must respond thereto in heart and hand.

In closing this, the last of a series of numbers which have appeared in THE SHAKER under the general head of "Epitomic History of the Watervliet Shakers," the writer would here politely remark, by way of apology, that he has been induced to give the brief statements of matters, in confutation of many current reports of unfriendly persons, who seemed to take pleasure in misrepresenting the people called "Shakers," as being "ignorant, superstitious and unprogressive—far, far behind the age in which they live."

From such remarks, to him seeming so untrue, he was led to investigate more fully for himself, by comparing and contrasting the present enterprising and flourishing condition of the Society, with that of the past, even from its commencement. Being in possession of records showing the early rise and progress of the Watervliet Shakers, together with his own personal knowledge and experience of nearly sixty years' membership thereof, he has been enabled to state, fairly and truthfully, the facts presented.

It is true, the Shakers have been under the necessity of moving cautiously, guarding on all sides against the evils of the world, both from without and within; temporally, morally and spiritually. Having fully tested the ground over which they have traveled, they are now ready and willing to declare to the world what the work has done for them as a people; and leave it for others to judge of what it may yet do for as many of humanity as are willing, truly and sincerely, to progress therein.

To accumulate wealth has not been the prevailing motive and object of the Shaker institution; but to work out the great social and spiritual problems of "community life"—of people dwelling together in peace and harmony, in united capacity, having all things in common. In taking this step, Believers have found it necessary to do as did the original, apostolic christian church,—seeking to become clad in all heavenly graces, that adorn the true christian character,—actually commencing the angel life while here on earth. Jesus, the Christ, taught his disciples to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." To bring about this good state of things, we must not only pray, but work—work daily, and in earnest.

CURES FOR HOUSEHOLD PESTS.—Rats are said to have such a dislike to potash, that if it is powdered and scattered around their haunts they will leave them. A piece of rag well soaked in a strong solution of cayenne is a capital thing to put into rat or mice holes, as they will not attempt to eat it. A plug of wood covered with a piece of flannel so prepared may be used to fill up the holes. Cockroaches and ants have a similar dislike to cayenne, and a little strewed about the cellar will keep it clear of them.

Abuse, like other poison, when administered in too strong a dose is thrown off by the intended victims, and often relieves where it was meant to destroy.

SHAKER CHURCH COVENANT.

IN TWO NUMBERS.

NUMBER TWO.

ARTICLE IV. Of the Eldership.

SECTION 1. Choice and appointment of Elders:

The united interests and objects of believers established in Gospel order, require that Elders should be chosen and appointed for the spiritual protection of families, whose business it is to take the lead in their several departments in the care and government of the concerns of the Church and of the different families established in and pertaining to the Society. Their number and order should correspond with that of the Ministry. They are required to be persons of good understanding, of approved faithfulness and integrity, and gifted in spiritual administration. They must be selected and appointed by the Ministry, who are to judge of their qualifications.

SECTION 2. Duties of the Elders:

As faithful watchmen upon the walls of Zion, it becomes the duty of the Elders to watch over their respective families; to instruct the members in their respective duties; to counsel, encourage, admonish, exhort and reprove as occasion may require; to lead the worship; to be examples to the members, of obedience to the principles and orders of the Gospel, and to see that the orders, rules and regulations pertaining to their respective families or departments are properly kept.

ARTICLE V.

Of Family Deacons and Deaconesses

SECTION 1. Their qualifications and appointments:

The office of family Deacons and Deaconesses has long been established in the Church, and is essentially necessary for the care, management and direction of the domestic concerns in each family, order or branch of the Church. They are required to be persons of correct and well-grounded faith in the established principles of the Gospel, faithful in duty, closely united to their Elders, and of sufficient capacity in business. Of their qualifications, the Ministry and Elders by whom they are chosen and appointed must be the judges. Their number in each family is generally two of each sex, but may be more or less, according to the size of the family and the extent of their various duties.

SECTION 2. Their duties and obligations:

The Deacons and Deaconesses of families are intrusted with the care and oversight of the domestic concerns of their respective families. It is their duty to make proper arrangements in business; to maintain good order; watch over, counsel and direct the members in their various occupations, as occasion may require; to make application to the office Deacons or Trustees for whatever supplies are needed in the several departments of the family; to maintain union, harmony and good understanding with the said office Deacons; and to report to their Elders, the state of matters which fall under their cognizance and observation. But their power is restricted to the domestic concerns of their respective families and departments, and does not extend to any immediate or direct correspondence with those without the boundaries of the Church. They have no immediate concern with trade and commerce, therefore it is not their business to buy and sell, nor in any way to dispose of the property under their care, except with the counsel and approbation of the Trustees.

ARTICLE VI.

Privileges and Obligations of Members.

SECTION 1. Benefits and privileges of members in church relation:

The united interest of the Church having been formed and established by the freewill offerings and pious donations of the mem-

bers respectively, from the commencement of the institution for the object and purposes already stated, it cannot be considered either as a joint tenancy or a tenancy in common, but as a *consecrated whole*, designed for and devoted to the uses and purposes of the Gospel forever, agreeable to the established principles of the Church: Therefore it shall be held, possessed and enjoyed by the Church, in their united capacity, as a sacred and covenant right: That is to say, all and every member thereof, while standing in Gospel union and maintaining the principles of this Covenant, shall enjoy equal rights, benefits and privileges, in the use of all things pertaining to the Church, according to their several needs and circumstances; and no difference shall be made on account of what any one has contributed and devoted, or may hereafter contribute and devote to the support and benefit of the institution.

SECTION 2. Proviso:

It is nevertheless stipulated and agreed that the benefits, privileges and enjoyments secured by this Covenant to the members of the Church, shall not be considered as extending to any person who shall refuse to comply with the conditions of this association; or who shall refuse to submit to the admonition and discipline of the constituted authority of the Church; or who shall willfully depart from the principles and practice of those religious and moral obligations which have been established in the Church, agreeable to the primitive faith and distinguished principles of this institution; of which refusal or non-compliance the leading authority acknowledged in the first article of this Covenant shall be the proper and constitutional judges.

SECTION 3. Obligations of the members:

As subordination and obedience is the life and soul of every well-regulated community, so our strength and protection, our happiness and prosperity, in our capacity of Church members, must depend on our faithful obedience to the rules and orders established in the Church, and to the instruction, counsel and advice of its leaders. Therefore, we do hereby covenant and agree that we will receive and acknowledge, as our Elders in the Gospel, those members in the Church who are or may be chosen and appointed for the time being to that office and calling by the authority aforesaid; and also that we will, as faithful brethren and sisters in Christ, conform and subject ourselves to the known and established faith and principles of our community, and to the counsels and directions of the Elders, who shall act in union, as aforesaid, and also to all the orders, rules and regulations which are or may be given and established in the Church, according to the principles and by the authority aforesaid.

SECTION 4. Duties of the members:

The faithful improvement of our time and talents in doing good, is a duty which God requires of man, as a rational, social and accountable being, and this duty is indispensable in the members of the Church of Christ. Therefore, it is and shall be required of all and every member of this institution, unitedly and individually, to occupy and improve their time and talents to support and maintain the interest of the Society, to promote the objects of this Covenant, and discharge their duty to God and each other according to their several abilities and callings, as members in union with one common lead; so that the various gifts and talents of all may be improved for the mutual benefit of each other and all concerned.

SECTION 5.

As we esteem the mutual possession and enjoyment of the consecrated interest and privileges of the Church a valuable consideration, fully adequate to any amount of personal interest, labor or service, devoted or consecrated by any individual; we, therefore, covenant and agree, in conformity with an

established and well-known principle of the Church, that no person whatever under its care and protection, can be employed for wages of any kind, on his or her individual account, and that no ground is or can be afforded for the recovery of any property or service devoted or consecrated as aforesaid; and it is also agreed that in case of the removal of any member or members from one family, society or branch of the Church to another, his, her or their previous signature or signatures to the Church or Family Covenant from whence such member or members shall have removed, shall forever bar all claims which are incompatible with the true intent and meaning of this Covenant, in the same manner as if such removal had not taken place. Yet all who shall so remove, in union with the authority aforesaid, shall be entitled to all the benefits and privileges of the Order in which they shall then be placed, so long as they shall conform to the rules and regulations of the same.

ARTICLE VII.

Dedication and Release.

SECTION 1. Dedication and consecration of persons, property and service:

According to the faith of the Gospel which we have received and agreeable to the uniform practice of the Church of Christ from its first establishment in this Society, we covenant and agree to dedicate, devote, consecrate and give up, and by this Covenant we do solemnly and conscientiously dedicate, devote, consecrate and give up ourselves and services together with all our temporal interest to the service of God and the support and benefit of the Church of this community, and to such other pious and charitable purposes as the Gospel may require, to be under the care and direction of such Elders, Deacons, and Trustees as are or may be appointed and established in the Church by the authority aforesaid.

SECTION 2. Dedication and release of private claim:

Whereas, in pursuance of the requirement of the Gospel, and in the full exercise of our faith, reason and understanding, we have freely and voluntarily sacrificed all self-interest, and consecrated and devoted our persons, services and property, as aforesaid, to the pious and benevolent purposes of the Gospel: Therefore, we do hereby solemnly and conscientiously, unitedly and individually for ourselves and our heirs, release and quit claim to the Deacons, or acting Trustees of the Church for the time being, for the uses and purposes aforesaid, all our private personal right, title, interest, claim and demand of, in and to the estate, interest, property, and appurtenances so consecrated, devoted and given up; and we hereby jointly and severally promise and declare in the presence of God, and before these witnesses that we will never hereafter, neither directly nor indirectly, under any circumstances whatever, contrary to the stipulations of this Covenant, make nor require any account of any interest, property, labor nor service, nor any division thereof which is, has been, or may be devoted by us, or any of us to the uses and purposes aforesaid, nor bring any charge of debt or damage, nor hold any claim, nor demand whatever against the said Deacons nor Trustees, nor against the Church nor Society, nor against any member thereof, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes.

In confirmation of all the aforesaid statements, covenants, promises, and articles of agreement, we have hereunto subscribed our names and affixed our seals, commencing on this — day of — in the year of our Lord one thousand eight hundred and —.

The transmutation of meals is a small affair compared with changing shame to glory, reverses to success, sorrows to pleasures; yet true wisdom can do all this.

THE SHAKER.

Monthly—80 cents per annum.

A DUAL ADVOCATE OF CHRIST PRINCIPLES.

OUR INVITATION.

A short time since, we wrote of our willingness to cordially unite, in church and life worship, with any other denomination, whose theological teachings would lead us into more christian love and self-denial; into a more practical work of the Christ spirit, as manifested in and through the life of Jesus. As yet we have received no invitations! We therefore invite investigations by the general churches—a most thorough analysis of Shaker polity, principles and living results. We invite those who would be better than good Methodists, Baptists, Presbyterians, Roman Catholics, etc., to engage in more of the practical self-denials of Jesus; and while thereby showing a genuine love for him, they will realize more of the baptism of his spirit. More self-denial is the desiderata.

As Shakers, we ask of all would-be christians: *A virgin celibacy in life*, after the pattern of Jesus. *A universal love* for all who do the will of the Father, by denying self, faring and sharing all they possess equally and together. *A peaceful, unwarlike, unworldly spirit*, as illustrated by that lowly, beautiful, christian, Jesus. *A separation from the world and its sins*, by confession and renunciation of its evils and its good! even as did Jesus. Such life is to us genuine christian life. Full of crosses, until these are worn into crowns of glory; but are there more crosses herein than Jesus bore, or more crowns than he wore? We now send an INVITATION to those only who are able to be thus christian, for the kingdom of heaven's sake, on the earth.

SHAKER INVENTIONS.

In his history of Watervliet Shakers, our valued correspondent—Elder D. A. Buckingham—related several valuable inventions that originated among our people. It seems to have attracted considerable attention from the general Press; and led us to inquire whether the list of inventions was complete. By a little inquiry, we have learned, that ten years before the appliance of the screw propeller system of navigation, it was put into operation by one Thomas Wells, of Watervliet, now Shakers, N. Y. That the first matching of boards and plank by machinery in this country, was enacted at Mt. Lebanon, N. Y., by Henry Bennett and Amos Bishop, in 1815—they using vertical rollers to hold the lumber straight, and ropes and windlass to propel the same over circular saws—first making the groove, then the tongue. In 1828, Woodworth invented the now common and improved system. Webster, in his Dictionary, says that “Babbitt-metal was named after the inventor.” This is untrue; for it was the invention of Dan-

iel N. Baird, of North Union Shakers, Ohio. A few years since, certain parties had suits in the courts for infringements; and we remember Bro. Daniel N. Baird to have been subpoenaed as a witness, wherein his claim as the inventor of “Babbitt-metal” was established. He was also the originator of the rotary, or revolving harrow, although it was patented by another, after seeing the one of Baird's. At South Union, Ky., Sanford J. Russell has invented and patented a sash balance, by which one sash is made to balance the other, without the usual cords, pulleys, etc. *The Scientific American* says of it additionally: “The best ventilator known, moved at the touch, and for fifteen cents additional cost, may be locked at any desired point.” M. B. Carter, formerly of Whitewater Village, but now, we believe, of Union Village, O., invented a very ingenious governor for over-shot water-wheels. And, if we mistake not, an improved wind-mill was invented by one of the Canterbury brethren. A most beautiful folding stereoscope was, a few years ago, invented, and, we believe, patent applied for, by Nelson Chase, of Enfield, N. H., Society. By those who have seen this latter invention, it is pronounced unequalled for beauty and convenience. We recall the skill of Bro. G. M. Wickersham, as applied to a summer covering for a sad-iron stove, by which, the hotter the fire, the cooler the room! We met Sewell G. Thayer in New York, getting a patent on a stove-cover lifter, which lifter was kept always on hand, always in one place when not being used, and finding and keeping its own place, regardless of careless heads! This was a North Union invention. The first one-horse wagon was introduced to the world of travelers by Enfield, Conn., brethren. Let every one using the single vehicle, render due credit. Previous to horse-collars, pads, under the hames of harnesses, were used. These were invented by Henry Bennett, of Shakers, N. Y. And we will close the list of special inventions by naming cut nails; they being the invention of a party at Shakers, N. Y.; which assertion we are abundantly able to justify, having some of the original machinery on hand at present time.

We might mention, with exceedingly large credit, the valuable and indispensable machinery invented and manufactured by Elders D. Boler and D. Crosman, for splint-making, basket-working, and box-cutting apparatus, at Mt. Lebanon, N. Y.

And still the list is incomplete. Shaker minds tend to the inventive, moral and spiritual. Other inventions will follow. Personal modesty forbids our saying much of a prospective one, which may stir the entire world of letters. We will be patient. But we ask, where, among a congregation of so few people, more needful inventions, or those more valuable to humanity generally, have found an outlet?

Hard words mostly flow from soft heads.

EDITORIAL NOTES.

WAR, NOT CHRISTIAN, BUT BARBAROUS.

We ought to learn an important lesson by the present European war; and this: That war is all brutal, the antipode of christianity. On which side is the greater brutality manifested? We cannot decide. Both are as brutal as they well can be. Standing aloof from this quarrel, so-called christian America should view with a holy horror any attachment of the name of christian to any war whatever. We think it is far more honorable to be a heathen Mohammedan in this fight, than to fight worse than a Turk—be a greater brute, while wearing a *very*, *VERY* peaceable name! Wars, of households or of nations, are without the pale of christianity; and any nation keeping a standing army, or a national guard of militia, has not even the smell of christianity about it; but has much of the odors of the hells! Jesus was Prince of Peace; all wars are of the devil.

POLYGAMY—MONOGAMY.

We must not forget the old adage about "people who live in glass houses should not throw stones." Brigham Young is dead. To the majority of people, his greatest crime was polygamy. If we find any fault with Brigham for this, we must also find the same fault with very many scriptural characters. David, for instance, was a man after the God of Polygamy's heart. Brigham had just as much right to his many wives as David, Solomon, etc. Many wives or one wife are all unchristian—find no sanction in the life of the christian exemplar—Jesus. But we have some good thoughts of Brigham. He was, undoubtedly, a man of extreme sensual passions. Dividing these passions among many wives, far less harm and brutality were done than very many a so-called christian enacts with one miserable woman, called by his name. We sorrow for the woman who is subjected, against her will, to the worse than brutal passions of her anti-christian master; and if called on to decide the greater display of merciful morality, we would unhesitatingly recommend polygamy. But while neither polygamy nor monogamy are in the least christian, monogamy, for the indulgence of libidinous passions only, is less so than polygamy.

ORAL CONFESSION.

The excitement of the English churches over the proposed introduction of oral confession, as a sacrament, into the demands of the Episcopal persuasion, does not die away yet. Why should it? By what authority did the originators of that church do away with the confession of sin? "Confess your sins, one to another!" The Baptists "baptize;" but they neglect the weightier matter of "confessing their sins." It may be Roman Catholic to confess orally, but it is none the less christian for that. In our opinion, while ac-

knowledging the prostitution of power by the priests, and much dead ceremony of the Roman church, yet the Episcopal must progress very much before they can present as many christian features as the Romans. Let them progress into oral confession—make priestesses of women, and let each sex confess and be ministered to by its own sex. This will excel the Romans!

PLAIN TALKS.

Another edition of *PLAIN TALKS*—our late pamphlet of 24 pp.—is called for from several directions. We are happily disappointed, in that it proves not to be *too plain*. By some, east and west, it is deemed an invaluable assistant, in answering very many questions most likely to rise in an inquirer's mind. The second edition is entirely exhausted—even novitiate elders we find are pretty close with the bait—and we have had calls for two hundred and fifty copies which we could not supply. So soon as we can get sufficient encouragement to pay for half an edition of one thousand copies, we will trust providence for the means whereby the balance—twenty-five dollars—can be secured. It will be comforting to any to add a missionary to aid in the spread of our gospel work. Five cents each from one-half of the household of faith would print and circulate a very large edition! Who will take hold of the project?

CONFESSION OF SINS.—*The N. Y. Independent* speaks very correctly on the subject in the following quotations. We think that, "whatever is inconsistent with a pure christian life," will include other practices and lusts not named herein by it.—Ed.

"Confession of sin is a chief test of repentance, and without repentance there is no religion. If we are sorry we have done wrong, we will be likely to say so, and will be sure to say so to those whom we have wronged. The Bible very frequently insists on confession if we would be forgiven."

"Even better than confession is the evident putting away of the sins of an evil life, especially where it is at some cost to us. There is not much magic practiced now; but those who repent must put away their sins, of whatever sort. The Ephesian converts burned their books of magic. Nowadays a convert will destroy his liquors, perhaps his cards and tobacco, or whatever he thinks is inconsistent with a pure, christian life. Thus he gives the best evidence that he is in earnest. It is likely to be a genuine repentance that will conquer our love of money, and will rule our pockets."

"A confession and repentance that will do such deeds as these done by the Ephesian converts will have power over the world. Such self-denial attracts attention, and the conscience of everybody approves it. Here is a suggestion to our churches to-day, if they would be successful. Let them put away their sins and be in earnest."

DEAR EDITOR—I do not know where I cut these lines from, but they are suggestive that permanent peace must rest upon right.

F. W. EVANS.

WAIT A WHILE.

First, there are the poor, mark of every slaughter, Cesspools at their door, sewage in their water; In each crowded dwelling poisoned air and vile, So you'll hear them telling, if you'll only wait a while.

Next, there is the drink, licensed source of ruin; For magistrates must wink at what their friends are brewing; Madness, murder, riot—on it all they smile;

But tho' men keep quiet, yet it's only for a while.

Then, too, there's the land; poor folk cannot get it; Landlords understand too well how to let it; Farmers, once contented, now begin to rile; Swear they're over-rented, and they'll show it in a while.

And is there no cure for wealth's distribution? Here great riches, lucre! there great destitution!

Can these camps divided nothing reconcile? So it seems decided, but it's only for a while.

Once I saw a ship on a calm sea swaying, The least finger-tip at its helm obeying; In the distance heaving rose a cloudy pile, But men unbelieving mocked it for a while,— But 'twas only for a little, for a very little while.

OBITUARY.

At Shakers, N. Y., Sept. 23, 1877, aged 62 years, Ruth A. Green. Beautiful by nature, and made more so by gospel graces, we sorrowed to part with her.

Also, Oct. 8, John Holt, aged 60.

At Shakers, N. Y., Oct. 10, 1877, Polly Turney, aged 64.

She turned her back to the world; lived and died according to her first faith.

COMPOSITION.—Here is a composition written by a boy of South Danvers, Mass. Let timid contributors to *THE SHAKER* take courage. Let us hear from you.

"South Danvers is in the United States. It is bounded by Salem and reaches to Middleton. Its principal river is Goldthwaite's brook, which empties into Salem harbor. Its principal lake is the mill-pond, which is dry in the summer. Its principal productions are leather, onions, the South Church and George Peabody. South Danvers has many religious sects, among which are the Orthodox, who worship their minister; the Spiritualists, who worship everything; and the Unitarians, who worship nothing."

HOW MANY PRAY THUS?—A work recently published in London, entitled "English Eccentricities," contains the following prayer:

"Lord, thou knowest that I possess nine houses in the city of London, and that I have recently bought an estate in the county of Essex. Preserve, therefore, I pray thee, the two counties of Middlesex and Essex from fires and earthquakes. And, as I have an hypothecated estate in Hertfordshire, look also in compassion on that county. As to the other portions of the country, do as thou wilt. Lord, consolidate the Royal Bank, that it may honor its notes. Let all my debtors be or become honest men. Give a prosperous and speedy passage to the sloop *Mermaid*, for the insurance of which I am responsible. Preserve me from robberies and brigands. Make all my servants faithful and devoted, that they may watch over my interests and relax not their diligence by day or by night."

WORTH KNOWING.

BRIMSTONE MATCHES.—It will pay to save matches. Get a piece of pine plank two inches square, and six inches long. Put one end in a vise—the lower end—and split first, into thin slabs across the top. Turn the block in the vise, and split the other way into pieces as large as matches. Turn again, as before, in the vise, squeezing harder than before, and it will separate the tops of the sticks. Sprinkle dry sand over the distended tops, and take from the vise. The sand will keep each stick separate. Now, dip the ends, very slightly in melted brimstone, and you have very good substitutes for matches, wherever there are coals or flames to ignite them. Besides, for one cent's worth of brimstone, you can thus manufacture thousands of matches. We use them freely, for lighting lanterns, etc., from other lamps.

SHAVING CUTS.—Do you shave yourself? If you do, you sometimes get a slight cut, or your beard may pull out, so that blood will come. We have seen, from slight cuts on some persons' faces, the blood flow unusually free. As soon as cut, take a small piece of

the margin of a newspaper—the poorer the quality the better—and stick on dry, holding it for a few seconds. The cut will cease bleeding, and heal immediately. The first trial will surprise you.

One thousand shingles, laid four inches to the weather, will cover one hundred square feet of surface, and five pounds of shingle nails will fasten them on.

One fifth more siding and flooring is needed than the number of square feet of surface to be covered, because of the lap in the siding and matching of the floor.

One thousand laths will cover seventy yards of surface, and eleven pounds of lath nails will nail them on.

Eight bushels of good lime, sixteen bushels of sand, and one bushel of hair, will make enough good mortar to plaster one hundred square yards.

A cord of stone, three bushels of lime, and a cubic yard of sand, will lay one hundred cubic feet of wall.

Five courses of brick will lay one foot in height on a chimney, six bricks in a course will make a flue four inches wide and twelve inches long, and eight bricks in a course will make a flue eight inches wide and sixteen inches long.

TRUE BENEVOLENCE.—If it should ever be my fortune to discover or invent anything that can be of lasting benefit to humanity, I am resolved never to turn it to a pecuniary, personal profit. I believe it my duty, and the same of every individual, ever to perform sufficient manual labor, to supply my physical necessities.—LEVIN ROBBINS, *Whitewater, O.*

CONDENSATIONS.

Prof. Newcomb believes that the newly discovered moons of Mars, are of recent origin; and were undoubtedly supplied from an asteroidal belt surrounding our planetary scheme.

A writer in *Journal of Anatomy* states that at every beat of the heart, the whole body is projected a small, but perfectly observable motion in a direction of foot to head.

Herr von Hensen found that each acre of ground contains, on an average, 34,000 earth worms; each worm weighing but 46 grains, and producing in four hours nearly 8 grains of excrementitious matter. The worms per acre weigh 224 pounds, producing a uniform mold of 37 pounds, every 24 hours! Thus can their value be easily imagined.

The *Scientific American* says that a good cement for fork and knife handles may be made of one pound of rosin; half pound of powdered sulphur; melt together; mix in twelve ounces of fine sand; use while warm. The handles of no knives nor forks ever should be put into hot water.

Tennessee lady named Ingram has discovered that all the mosquitoes of a room may be killed by exploding a small amount of gunpowder in the center of the room, by the force of concussion. Herein is a good use for fire-crackers.

There are many patent medicines bearing the name of some prominent root, herb, etc., which do not contain any of said articles. For instances: "Schenck's *Mandrake Pills*"—they contain no mandrake! and "Bishop's Citrate of Magnesia" contains neither citric acid nor magnesia!

Would not the cessation of building soldier's monuments be a fine idea, at least, until the money could be better spared, by the almost innumerable widows and children?

Glue is damaged by frequent heating and boiling. The hotter it can be applied to joints, the stronger it will hold,

THE BEACON.

CANTERBURY, N. H.

Andante.

1. Far out up - on Life's o - cean, We see the com - ing sail! Its waves are in com - mo - tion As
 2. Hold out the bea - con clear - ly, Sal - va - tion's glori - ous ray; Not in the past, nor fut - ure, We
 3. In vain we cry the bless - ing, Still wait - ing on the shore; A - wake to act - ive ser - vice, And

old tra - di - tions fail. Let pres - ent rev - e - la - tion Light up the dark - some tide, Un -
 see its light to day. Sail on brave ship of Prog - ress, Con - tend with craft and creed, Un -
 ply the labor - ing oar. The na - tions thirst for knowl - edge, Where is the Sav - ior found? Let

til our need - y com - rades In har - bor safe - ly ride.
 til the suffer - ing mill - ions By light and truth are freed.
 vir - gins sing the ad - vent, — With no un - cer - tain sound.

HOME TOPICS.

A stable is not complete unless (1) the animals may be safely fastened in a way not uncomfortable to them; (2) unless the animals can be kept dry and clean; (3) unless it is light; and (4) unless one can pass through without coming in contact with the occupants and without soiling shoes and clothing—four important requisites, not expensive, but within the reach of every one who builds a stable.—*Detroit Tribune*.

To insects we owe wax and honey, silks and precious dyes, valuable medicines, food for birds and many other animals, the fertilization and increase of plants necessary for the subsistence of many creatures, and thus, indirectly, for the preservation of man. In short, the human species, wholly deprived of the services of insects, would fade from the face of our planet. So the husbandman has only to make the best of it, by learning to distinguish between his friends and his foes, and how to assist the beneficent operations of Nature in encouraging the former and checking the latter.—*Boston Journal of Chemistry*.

The toad as an insect destroyer is becoming quite popular in Europe. Once a week a "toad market" is held regularly in Paris, to which these little animals are brought, carefully assorted, according to their strength and size, and packed by the hundred in baskets of damp moss. The market is never overstocked, and those of moderate size find ready purchasers at prices ranging from seventy-five to eighty francs per hundred. The majority of them are bought up for the use of English

market gardens, and it is stated that orders are on hand for the purchase, at those rates, of every basketful that reaches the market.

BEAUTIFUL WHITE FINISH.—A beautiful finish may be given to parlors or extra work in houses, by mixing zinc white in white dammar varnish. This forms the china gloss of commerce.

The secret of preserving eggs is in excluding the air and sealing the pores of the shell. This may be done by dipping the eggs in melted tallow and afterward packing them in bran, layer upon layer, covering the uppermost well with bran. Or salt may be used instead of bran; or water saturated with lime and salt is also good. An English lady, an experienced poultry breeder, has preserved eggs in this solution, keeping them for several years, without a single failure.

WHY SOME PEOPLE ARE POOR.

Silver spoons are used to scrape kettles. Coffee, tea, pepper, and spices are left to stand open, and lose their strength.

Potatoes in the cellar grow, and sprouts are not removed until the potatoes become worthless.

Brooms are never hung up, and are soon spoiled.

Nice handled knives are thrown into hot water.

The flour is sifted in a wasteful manner, and the bread-pan is left with the dough sticking to it.

Clothes are left on the line to whip to pieces in the wind.

Tubs and barrels are left in the sun to dry and fall apart.

Dried fruits are not taken care of in season, and become wormy.

Rags, string, and paper are thrown into the fire.

Bits of meat, vegetables, bread, and cold puddings are thrown away when they might be warmed, steamed, and served as good as new.—*Milwaukee Globe*.

RECIPROCITY.

Dr. E. P. Miller is an author of very worthy note. We have before us a work of over a hundred pages upon "Vital Force: How Wasted and how Preserved." Also, two minor works; one by the Dr. upon "A Father's Advice," a book for every boy; and one by his lady, "A Mother's Advice," a book for every girl. These are valuable treatises upon very important subjects to the young and lovers of young people. Address the authors, 41 W. 26th street, New York.

The True Citizen: is a monthly, published by *The New York Mercantile Journal Co.*, P. O. box 1919, New York. It is filled with a useful miscellany of mercantile, political and domestic intelligence, and is conducted with excellent ability. It is the largest, most replete monthly of general intelligence published for one dollar.

Woman's Words: A monthly, published at Philadelphia, Pa., No. 625 Walnut street. Its object is to give a complete "review of what the sex is doing," and is in all respects a woman's paper. It is neatly printed, ably edited by Lady Juan Lewis, and will assuredly make its feminine influence felt, in all the noble reforms of our day.

One of the neatest pamphlets published, giving cuts and explanations of *The Improved Shaker Washing Machine*, with most worthy testimonials of its superior value over all others, is being circulated by our friends of Shaker Village, N. H. It is certainly the *ne plus ultra* in machinery.

"*Dancing as an Amusement*." Published by Tiballs & Sons, New York.—The writer of this little work is worthy of extensive praise for so reasonably bringing into disrepute the common and popular rage of professing christians for balls, dances at parties, etc. That such dancing is detrimental to the morals of those who engage in them, stirring up the sexual passions irreligiously, who can dispute? The writer calls the attention of linguists to the translations of what is denominated "dancing" in the Bible. He seems to admit the propriety of the religious dance; and thinks each sex dancing by itself would soon cure the passion for balls. Price only 50 cents.

"*One Thousand Mistakes Corrected*."—All our young people ought to have constant access to the pages of this beautiful volume. Corrections of the commonest, every-day errors are herein made, in such a pleasant, simple manner, that we find it a real friend indeed. It is worth, to any one anxious to learn to speak and write correctly, many dollars; yet its price is only one dollar! When we think, that with all the increase of schools, there is an apparent increase of slang, vulgarisms, as well as badly-pronounced words, we may all "rise up and call blessed" the two professors, Larrabee and Buttz, who have prepared this work. Published by N. Tiballs & Sons, 37 Park Row, New York.